



the ROYAL COMMISSION on the NORTHERN ENVIRONMENT

PROJECT "WETAMAKAWIN"

(TO INFORM)

BY

JAMES BAY CREE SOCIETY

MOOSE FACTORY, ONTARIO

Funding Program Report



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the ROYAL COMMISSION on the NORTHERN ENVIRONMENT

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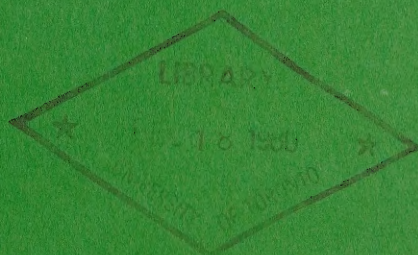
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ROYAL COMMISSION ON THE NORTHERN ENVIRONMENT

J.E.J. FAHLGREN, COMMISSIONER

(3)

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April 1979

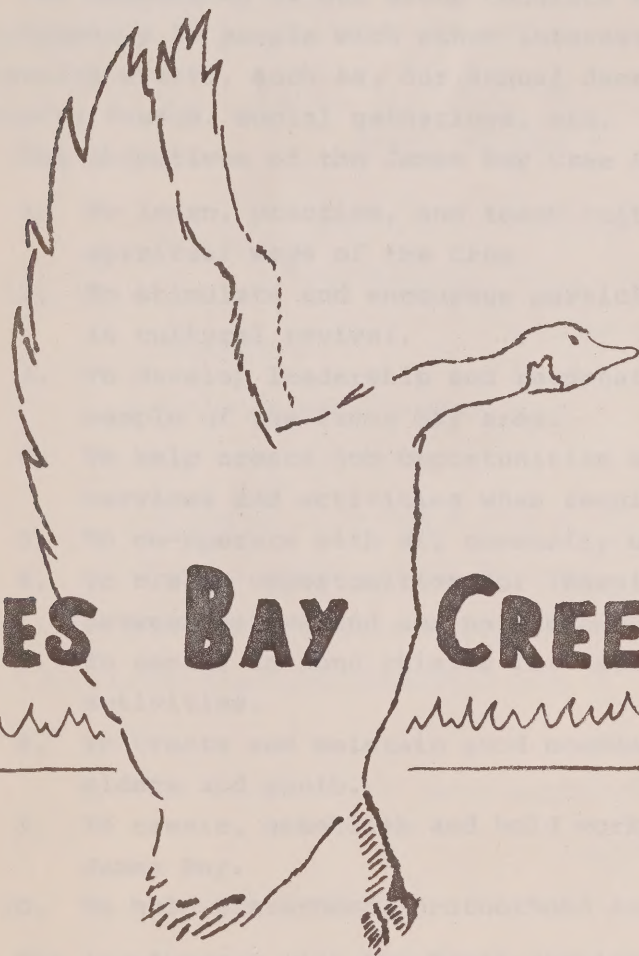
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WETAMALWIN

"TO INFORM"

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JAMES BAY CREE SOCIETY





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INTRODUCTION

The James Bay Cree Society (translation of Cree-Wenipako Eyiweots) was formed on March 31, 1977 by young Cree adults of Moosonee and Moose Factory. These young Cree people are concerned by the rapid assimilation and deterioration of their people, spiritually, traditionally and culturally.

The membership of our group consists of a core group of approximately 50 people with other interested people participating at special events, such as, our annual James Bay Cree Indian Days, community feasts, social gatherings, etc.

The objectives of the James Bay Cree Society are:

1. To learn, practice, and teach cultural, traditional and spiritual ways of the Cree.
2. To stimulate and encourage participation of native people in cultural revival.
3. To develop leadership and responsibility among the young people of the James Bay area.
4. To help create job opportunities and provide community services and activities when required.
5. To co-operate with all community organizations and others.
6. To create opportunities for learning and understanding between native and non-native people.
7. To assist in fund raising for native development and activities.
8. To create and maintain good communications between Cree elders and youth.
9. To create, establish and hold workshops for the Crees of James Bay.
10. To hold sisterhood, brotherhood and trust among our people

Our involvement with the Royal Commission project has been an interesting and learning experience for us all.

Members from our group who were hired for the project were:

Abraham Chookomoolin.....Co-ordinator

Clifford Trapper.....Researcher

Ella Faries.....Bookkeeper/Secretary

Other interested members also volunteered their time and services. Our work with local people of all ages has fulfilled our objectives exclusively.

Royal Commission In The Northern Environment

Acknowledgements

We wish to thank the following for their co - operations :

James Bay Education Centre & Audio Visual Equipment

- Photocopy Material
- Cafeteria
- Newsprint Sheets

Bishop Belleau Public School:

- Class room interviews

Northern Lights Secondary School :

- Class room interviews

C.H.M.O (Moosonee) :

- Notices Broadcast to the people

Grand Council Treaty #9 :

- Materials concerning Developments in the North
- Carol Nadjiwon's Assistance on Research Format

Ojibway Cree Resource Centre :

- Video Films

Ministry Of Natural Resources :

- Materials on strategic Land use
- Planning Process
- Fish and Wildlife Regulations

R. C Mission :

- Translation Materials
- Equipment Repairs

James Bay Cree Society :

- Meetings

Moose Factory

- Typing
- Use of Building

Moosonee Metis Association :

- Additional Material on Moosonee Community

Manpower :

- Temporary use of additional office space

Senior Residence :

- Tape interviews with Senior Citizens

Ministry Of Northern Affairs :

- typing
- News Material

Moose River Crossing :

- Accommodations
- School Principal
- Class room interviews

Onakawana LTD :

- Meeting with Olaf Wolf, President

Royal Commission :

- Meetings with personnel

Ininew Friendship Centre :

- Cochrane
- Use of main office space in Moosonee

WORK SCHEDULE (8 weeks)

February 5 to 17--Orientation; Research Question Planning;
Gathering Information on RCNE, Onakawana
and other developments of the area

February 19 to

March 23-----Interviews and Translations;

Workshop;

Information Sessions with various groups;

Various meetings with RCNE and Onakawana

March 26 to 30-- Working⁽¹⁾ and Summarizing Report

Throughout our project we, generally, informed the local people of the Royal Commission on Northern Environment and its objectives. We informed people o proposed and present developments of the James Bay area. (Onakawana)

We conducted door to door interviews and shared information with as many community members as possible, especially the elders.

The next 3 pages are questions we asked and some information on RCNE.

THE ROYAL COMMISSION ON THE NORTHERN ENVIRONMENT.

The Commission was established on July 13, 1977 by an Order-in-council of the Ontario cabinet. It was asked to assess the environment effects of major enterprises in the north, to recommend methods for their assessment and to examine alternative uses for northern resources.

This Commission was a response from the northerners towards the Government over its handling of northern development, primarily the Reed Paper Proposal.

Environment to include not only the natural environment but also the social, economic and cultural conditions influencing the lives of the people and their communities.

General direction as a result and finding in the Preliminary Hearing were based on two dominant themes;

1. "Controlled Development" from economic growth in northern Ontario, we must ensure that the people benefit from it and are protected from any adverse social or environmental consequences of it.
2. "Participation in decision-making" that the north should have a strong voice in the political, administrative and economic decisions which affect their lives.

THE R.C.N.E.'s OBJECTIVES.

1. To set goals for public policy in the north, based on the expressed views on the people of the north (recognizing the north in a wider social, economic, geographical and political setting.)
2. To examine alternative concepts of social, economic, physical, governmental and administrative change in the north.
3. To examine the basis and process of decision-making about the economical development, resource use, priorities and trade offs.
4. To investigate the human, economic and environmental implications for the north.

JAMES BAY CREE SOCIETY QUESTIONS.

1. What knowledge do you have on the Development of Onakawana?
 - a) Do you know what Onakawana is?
 - b) Do you know how it is going to effect the land? (water, trees, air).
 - c) What worries you most? - land destroyed
 - no jobs
 - southern invasion
 - losing our culture
 - d) What alternatives would you suggest as a result of developments in the north?.
 - e) Do you think the native people have been satisfactorily consulted concerning proposed projects like Onakawana?
 - Polar Bear Park
 - Reed Paper Company
 - future water diversions
 - *mention environmental act
2. What values would you insist on keeping concerning our tradition?
 - a) Do you believe that young people should follow in your footsteps?
 - b) Would you like to see native people follow traditional ways of life?
 - c)
3. What approaches would you suggest concerning social problems?
 - a) What ways would you suggest on avoiding conflicts of interest concerning laws which increase crime rate among native people as population increases in development communities?
 - b) Poverty has left native people discouraged and frustrated, what factors could you bring into focus to combat these problems?
 - c) Do you think welfare for native people benefit from this system?
 - d) With recreation in the community, is there room for change?
 - e) What suggestions would you recommend to alleviate problems on alcohol and drug abuse by native people?
4. What job opportunities as a result of change so you see yourself that you can benefit from?
 - a) Should people on training courses have more facilities available to them?
 - b) Should teachers in northern communities be well-trained for the native students?
 - c) Should native people have first priority in jobs where proposed projects are in the area?
 - d) What training experiences would you comment on that have taken place in the past, present and that may take place in the future?
 - e) Do you know people that have been on training, that benefit from this training?
 - f) Do you feel that adult education in this community is standardized enough to meet the needs of local residents?

5. With outside influence as a result, do you see a change for the better or worse?
 - a) Would you agree that native people should control their own affairs, be it Federal or Provincial?
 - b) With new people coming in, do you see yourself being pushed aside?
6. List some services you would like to see added or improved in your community?

General Comments.

Comments surrounding the project and the environment of the area. (the land and the people).

Royal Commission on the Northern Environment Meeting.
February 2, 1979.

Present were the personnel from Onakawana Development and the personnel from R.C.N.E.

Earl Danyluk, Sinclair Cheechoo, Ernest Rickard and Abraham Chookomoolin.

The discussions of this meeting dwelt mostly on Onakawana Development and the Royal Commission. Other minor or secondary topics discussed range from other developments such as water diversions, Polar Gas Pipeline, Uranium Explorations, Provincial Parks and local residents' attitudes towards these major enterprises mentioned in the meeting.

This was mostly an information gathering meeting. Other topics in the meeting were discussions on fundings for both individuals and group surveys.

There were no recommendations suggested since the turnout was not as expected.

Royal Commission on the Northern Environment Meeting held at the Moose Factory Community Centre on February 13, 1979.

Personnel from Onakawana, Royal Commission as well as Ministry of Natural Resources showed up for the meeting. Attendance by local residents was not as expected. Other interested groups were personnel from the Cochrane Friendship Centre and the James Bay Cree Society researching for the Royal Commission.

The discussion centered around the Onakawana Development and its impact on the environment socially, economically and culturally. Recommendations were not possible because of the low turnout by the community members.

February 14, 1979.

Present were Earl Danyluk, Clifford Trapper, Dorothy Faries, Abraham Chookomoolin and members from the James Bay Cree Society.

Discussions of this meeting dwelt with topics such as how the Royal Commission research was going. Before this meeting, other meetings were held by advance verbal notices. It was recommended that future meetings are to be held whenever it was convenient so more members can be reached to attend the upcoming meetings.

Suggestions were made as to the convenience of having a furnace instead of a wood fuel stove in the Beaver House. A wood fuel stove takes considerable amount of time to heat the house for meetings. The majority of members were all in agreement concerning this suggestion.

REPORT ON RESEARCH WORK week of February 5 - 17th, 1979.

On February 5th, Clifford Trapper, Community researcher, Abraham Chookomoolin, Research co-ordinator, started work on the research for the Royal Commission on the Northern Environment. Earl Danyluk helped us with staff orientation, community approach, and research preparation which took us all through the first week to finish.

We appreciated Carol Nadjiwon's co-operation in helping us on some of our aspects of our research. On February 7th, a half hour session on research preparation proved very useful to us by asking her questions of which without them could have caused confusion and extra hard work.

On February 12th, we gathered additional information from the James Bay Educational Centre's library on reports of proposed major developments north of the 50th parallel.

The next day, we attended a meeting of personnel from Onakawana, Royal Commission and Moose Factory Band. The next evening we had a meeting with the James Bay Cree Society where we finished our action plan of interview for the last three days of the week.

RESEARCH QUESTIONS.

1. What knowledge do you have on the development of Onakawana?
 - a) Do you know what Onakawana is?
 - b) Would you like more information on exactly what it is and what it would do?
 - c) Do you know how it is going to affect the land? (water, trees and air).
 - d) What worries you the most?
 - land destroyed?
 - no jobs?
 - southern invasion?
 - stronger influence of the south?
 - losing your culture?
 - e) What alternatives would you suggest as results of developments in the north?
 - f) Do you think a project such as Onakawana is beneficial or destructive to the native people?
 - g) Do you have any suggestions on how to keep environment safe from complete destruction by such projects as Onakawana?
 - h) Do you think native have been satisfactorily consulted concerning proposed projects as Onakawana? Polar Bear Park? Polar Gas Pipeline? Reed Paper Company? Water Diversions? Uranium Exploring?
* Mention environmental assessment act.
 - i) Would you agree on getting the proposed projects mentioned delayed at the expense of southern communities?
 - j) Do you believe that the Royal Commission on the Northern Environment is the best means whereby native people could influence proposed projects in their favor?

2. What values would you insist on keeping concerning our tradition?
 - a) Do you believe that young people should follow in your foot steps?
 - b) Would you like to see native people follow traditional ways of life?
 - c) Would a native be giving up his rights by being a labourer or a skilled worker?
 - d) What are the government's commitments: (past, present and future) under the following agreements:
 - i. medicine
 - ii. education
 - iii. land claims
 - iv. aboriginal rights
 - e) What kind of compensation would you seek from the Government?
 - f) Would you agree that the native people should be consulted concerning legislations in northern communities?

3. What approaches would you suggest concerning social problems?
- a) What ways would you suggest on avoiding conflicts of interest concerning laws which increases crime rate among native people as population increases in developing communities?
 - b) If native people lost their legal rights due to developments in the north, do you fore see a flow of these people migrating to southern communities?
 - c) Suggest alternatives whereas local people do not have to have or need total dependence from the government?
 - d) Poverty has left native people discouraged and frustrated resulting in higher crime rates. What factors would you bring into focus to combat this problem?
 - e) Compare native and white culture and from this do you think this gap in family structure is one main problem causing conflicts?
 - f) Suggest ways you could keep stronger family ties despite changes that are taking place in developing communities?
 - g) What suggestions would you recommend to alleviate problems on alcohol and drug abuse by native people?
 - h) Do you think welfare for native people benefit from this system?
 - i) What other ways could you suggest for local people to live off welfare as much as possible?
 - j) Does reviving handicrafts appeal to you?
4. What job opportunities as a result of change do you see yourself that you could benefit from?
- a) Should people on training courses have more facilities available to them?
 - b) Should teachers on northern communities be well-trained as they are in southern communities?
 - c) Should native people have first priority in jobs where proposed projects are affecting their area?
 - d) What do you think of having a large training centre in this community controlled by local residents?
 - e) What training experiences could you comment on that have taken place in the past, present and that may take place in the future?
 - f) Do you know people that have been on training that benefited from these trainings?
 - g) Do you feel that adult education in this community is standardized enough to meet the needs of local residents?
5. With outside influence as a result, do you see a change for the better or worse?
- a) Would you agree that native people should control their own affairs be it Federal or Provincial?
 - b) What aspects of native culture do you think that the dominant society could learn and appreciate from?
 - c) As changes are taking place, what subjects would you like to see your children benefit from?

6. List some services you would like to see added or improved in your community?
- a) Do you think that the James Bay Education Centre fully meets the needs of local residents in the community?
 - b) Other services you could comment on are;
 - (i) Health - clinics, emergency procedures
 - (ii) Education - James Bay Education Centre, Northern Lights High School, elementary school.
 - (iii) Local agencies - Ministry of Natural Resources, Canadian Imperial Bank of Commerce, Stores, and the transportation.
 - c) Would you endorse some kind of community assessment to meet the projected needs of the community? For example, the setting up of a task force.

The following pages consist of interviews with various elders of Moosonee.

All interviews were spoken in the Cree language and recorded on tape recorders. They were then translated into English by our Community Researchers.

ROYAL COMMISSION ON THE NORTHERN ENVIRONMENT.

INTERVIEWS WITH ELDERS OF MOOSONEE.

Ralphael Wabano:

I was born in 1906. The birth certificates were burnt in a church fire in Attawapiskat. This has led to confusion in the Senior Citizen's ages who sometimes have to guess their ages by memory. For instance, some friends of mine are younger than I am, when we know for a fact that they should be older and vice-versa. I am older than Michael Patrick but in reality he is older than I am.

I started learning the native life skills with my dad's help when I was fifteen years old. How to fish, hunt and trap were the basics necessary for my survival and for a lot of other people like me.

The education process which I am describing is a lot different from what the native students are learning today. I respected what I learned from my parents and after ten years or less of training from my father, he passed away. I was the only male in the family who helped the rest of the remaining family including my wife's family. I learned to respect things I had learned and this has led to be beneficial as the years went by. Emphasis on family structure has contributed to the well-being of my family. Nowadays, lack of this training of breakdown of it amongst the new generation has contributed to the complexing problems prevalent today in our family structure which is more relaxed and less rigid.

When older people think about these things involving family ties breaking down, they experience sadness and emotional suffering. Trouble with the law was hardly ever heard of in my days but recent changes in the way of life has brought this conflict that is creating problems for the native people.

I believe that the teaching of young people of their cultural values can still be beneficial considering the resources that are still available in the north. Animals such as beaver, otter, mink are plentiful and this is why I believe that young people can still live off the land if they are given this kind of training. Lack of this is the cause of welfare system being introduced to our young people as well as the introduction to them all at the same time and so suddenly without being prepared for them. It is up to an individual, however; to be able to accept responsibility concerning these matters in order for him to get along well with life's obstacles.

In the old days, trappers hardly ever came to town while trapping. I can remember my father and I usually stayed in the traplines most of the year and came to the trading post in the spring time. The manager of the Hudson's Bay company had the authority to give out welfare only to those that needed it and those known to be lazy just weren't authorized welfare assistance. Today, this system of welfare is not respected.

People migrated to places like Moosonee because of low prices, job opportunities in the railroad as well as available services such as hospital, store and schools.

Perpetuation of trading was beneficial to the people of my time. One disadvantage, however; by trading with Hudson's Bay Company was the cheap prices offered for various pelts. Prices increased, however, when the opposition (Northwest Company) competed for furs against the Hudson's Bay Company. For instance, otter was thirty dollars. Fluctuations, however, like today existed in those days. I experienced the ban of beaver which occurred twice, once when I was very young and the second time when I was older which was not very long ago. The quotas on furs also affected trapping. Even when you trap a beaver above your quota by accident, they were worthless.

For a while the native people cherished their culture as missionaries came to them. People stayed in wigwams before tent or tarpolines were available to them. There were no matches then except a leadstone people called "alsphit". You needed this leadstone and a powder as well as very dry tinders to build a fire. Muskets were the guns used which were bought by the sale of pelts. The people used these amenities and treated them with respect. People used to make their canoes with poplar, spruce or pine. They also made small tugs from large pines that were used as small canoes. Before canoes were ever made, people used to travel constantly on foot. I used to see these trails that people made by foot along the coast and some on land. Just recently, these trails are still visible. I personally witnessed my father make his own poplar bark canoe. The ribs of the canoe were made from spruce trees. I had written about life skills such as how to build things from various materials available from the land. I sent them to Timmins at Treaty #9 office. They probably still possess them if they have not thrown them away yet that is. (laughter from him) I also described a way of life from what I learned and even before the arrival of the Europeans as it was told to me by my relatives.

Some of the things I learned were how to sew cloth materials by using animal bones as needles and animal skins as threads. Plants and herbs served as medicinal purposes which benefitted the people physically and mentally.

The people travelled by canoe using ropes poles and mostly paddles.

The barks from available trees were used as tents during the summer months. The log cabins were made by cutting logs with large saws with one person on top of a scaffold and the other person helping him at the bottom. You cut logs like this until you have enough to build a cabin. This required manual labour because there were no machines in those days. The nomadic way of life which was prevalent in those days did not necessitate in building or constructing cabins which served people only temporarily. Construction of wigwams using wood poles with earth moss and soil was the standard home for northern people in the winter time. The skills required to build such houses is an education in itself which I found beneficial. The method of breast feeding of babies from their mothers is the basis of emphasizing the structure of family ties for the native people.

The widespread of diseases such as smallpox, and pneumonia was not known in the old days before the arrival of the Europeans. I often wonder exactly how this came about. There were cases where numerous people died during these epidemics. There are many graveyards throughout the region where people were suddenly hit by these epidemics. I can recall one epidemic in this case, smallpox and older people in my young days talked about a similar epidemic who they said they had experienced this kind of sickness before. People know many graveyards scattered over the north as a result of this great epidemic.

This kind of work your people are doing was never heard about or was never done in the old days. Most of the things we know about ourselves were verbally passed on to us. It is the same way with our folklores and legends which vary in interpretation from one person to another.

Formal education was not available for us when we were young. Our education consisted of catching fish and picking berries for us kids in residential schools and there was farming too such as growing potatoes and tending cows. Nowadays, most people get food they want by going to the store. Gradual changes took place as people tried to be self sufficient. Adapting to changes was not as sudden in those days as they are now. People who could not help themselves in adapting were given welfare assistance after careful consideration. With the exception of weasel(ermine), people lived on such animals for food as otter, beaver, mink, moose or caribou etc.

People deceive themselves when they say they will not eat fur bearing animals even if they are starving. This does not necessarily hold true. All these misconceptions breakdown if you experience starvation and famine. One time, I boiled moose wastes for food consumption because there just was not anything else available to live on. I've known cases where people consumed caribou wastes during unbearable exhaustion to revive them even though other food items were available for consumption.

The migration of southern people to the north was increased by such factors as the introduction of railway and airplanes.

Lack of government intervention or involvement has led to the drastic consequences of the way of life for the native people. This is the main factor why we are faced with problems that are complex and often very confusing to us. The treaties for instance, need to be thoroughly investigated with particular emphasis in the agreements made by the native people of why they signed the treaty at all. What exactly took place in these treaties by both parties should be the main priority when it comes to interpreting these treaties. The native people have their own laws when they gathered in one place. The chiefs as their leader was a system used to implement these laws to benefit and protect the people. Even before the arrival of the Europeans, these laws were strictly followed in every day living. People gathered in one place where food was plentiful at certain times of the seasons where they would fish, hunt, and trap. The white person lives on farming which is contrast with a native person who lives by following strict rules of conservation in hunting, fishing and trapping. Today, even conservationists sometimes, do not know the behaviour of certain fowls or animals. For example, native people stayed away from breeding grounds and nests to encourage birds or animals in their reproduction. This includes the fish as well. Native people avoided the breeding grounds by not going near these grounds at all.

Since the people have hardly trapped recently, there are plenty of animals to be caught if young people wanted to pursue that kind of living. This kind of native living should be emphasized that first before plans for industrial development are considered. Without question, industrial development depend on the natural resources of the north. The benefits derived from these developments should be available for both the southern residents as well as the northern residents. Migration of southern people to the north creates problems to be approached by people from the south as well as the people from the north. Onakawana was mentioned when I used to work in that area in saw-milling. The observation was that only southern residents were allowed to work there in that area.

In a changing society, I believe cultural values should be revived in young people and this would help young people adapt easily as changes are taking place. With this kind of approach to our problems in adjusting to changes there would be no need for welfare recipients for they would be working instead of having nothing to do.

I, among other people, had no formal education, however, our education consisted on how to live and survive from the land. The lack of this important kind of training for our young people is one factor that results in a lot of problems faced by these young people. The education system should have a compromise whereby the native students should be taught cultural values with new values that are introduced in northern communities from the southern communities. Also, the education system must be emphasized in the use of media such as radio, newspapers, and television which could benefit people from both cultures.

The formation of the Grand Council Treaty #9 organization should have been started much earlier, but I believe that no matter how late we are in this endeavour, we should keep up the work for the benefit of the northern people. We should not be discouraged by small mistakes but instead we should learn from our past mistakes for our own benefit and for our children. It is only inevitable that we will make some mistakes but by following basic issues and priorities concerning our rights as people, we can go a long way in solving our problems and overcoming them.

Full participation is necessary to revive our culture. The comments we elders are making in this interview is not for our own good but we talk about these things for our young people and that is our priority for speaking up. We hope that we achieve pride and encouragement to our young people in social, economic and cultural issues. Appreciation of cultural values is very important for our young people to possess and cherish to avoid losing their culture completely.

Guarantee of aboriginal rights in hunting, fishing and trapping is what I understand to have priority concerning the Polar Bear Provincial Park proposal by the government with the native people. This agreement must be respected because the people of this area live by fishing, hunting and trapping and have been for centuries. We accept to share with these people that visit the park and that they should accept to share their side of the agreement by respecting our hunting, fishing and trapping rights in this proposed provincial park.

Employment is scarce in our area but one important thing to keep in mind also is that job skills are emphasized too much when opportunities for work are available. This does not solve a problem in wage earning since the individual is not well trained in moral values to adapt to this new environment and this eventually leads to his deciding either to keep on working or let his family life to breakdown and therefore creating new problems which is not his fault in the first place.

It is an individual's responsibility to determine to drink alcohol beverages. However, abuse of alcohol leads to serious problems. A cultural or a drop-in centre would help people, both young and old to learn and exchange ideas on moral and cultural values. I once talked to the native high school students at Timmins where I emphasized that spiritual values are necessary as they are growing up along with physical and cultural values. Young people should be taught to respect and should be helped in teaching them moral values that will benefit them as they are growing up. I hope to mention these things in the near future at conferences and meetings.

Finally, if industrial development comes to our area; those lands allocated for our people as reserves must not be exploited by developers for this native priority contained in the treaties must be respected at all times.

End
of interview.

Xavier Tookate:

I am seventy-five years old. People from my past experienced hard lives and somehow they managed to live off the land. This was during the depression, even animals in the land were not too available for food and shelter. Once I helped a sick person by pulling him on a ~~high~~ ^{high}. I was a strong man in those days and was never on welfare. It is through lack of preparation by both the government and the native people that the system of welfare band offices have caused problems today, People today receive welfare assistance anytime they want. The tax system is what keeps this available to most people which have no other alternative use for native people. I can predict with almost certainty that things will get worse as time goes along. My parents were well off by living off the land.

The educational system today that teaches native skills (life) in classrooms is no substitute for actual experience in living in the land. This present system will not prepare young people to understand how to actually live on the land as it was actually lived in the past. Alternative educational training will be required whereby young people can be taught the way we were taught as young children. This idea of new methods in education will not be easy to adopt because it will be something new in formal education learning. Learning in a natural environment with expert trappers and hunters as teachers would be ~~new~~ a challenge to our young people who will revive knowledge as well as experience in appreciating what the land has to offer them free.

Suppose you went to fish alone when you had nothing else at hand. This happened to me once when I was with a friend. We saw these fish in a pool. We were not short of ~~food~~ food that time but an idea struck me on what to do to catch the fish without a rod and tackle. From my previous training, I improvised a steel line into a fork at its tip. This I shaped into a snare and I used a clothesline rope (I could have used animal skin lines) as a line. Whenever the fish passes along under my make-shift rod, I would snare any fish anytime without losing it under all that water. Not many kids today listen to our stories. Some, however, are great listeners but there should be more students who should cultivate their knowledge on their culture and on the lives of their ancestors. Some students are doing good in the schools here and this is good to see. We are proud of our grandson for doing okay in school.

Industrial development within the reserve is the only way right now that I can see ourselves benefiting from this kind of new way of life we are experiencing. The white person will not satisfy his needs from our natural resources until he has completely exhausted the things he accumulates from the earth. This is basic in his way of life. That is how he makes a living. This is the trend today outside our reserves and this will affect us because this will be happening in our land. I feel, however, that we can face a very bleak future.

I stopped going to meetings that were held here. The last time I went to a meeting with my friends we were told that young people were allowed only to attend meetings. I had felt that young people could have learned from what we had to say at this meeting. This was discouraging to hear.

Looking back on what I went through, I sometimes can't help feeling that things were really alright then. But it is hard to predict the future and what it holds for us.

When meetings are held down south, those selected to represent us don't hold meetings to ask us people what they are going to talk about or what we want them to do in those meetings. Lack of this full participation for our representatives to carry out is one main reason why there has never been any definite agreement being made by both the native people and the government people. Our local representatives should first hold a general meeting before going south to meet the government people. For instance, we're told now by some people that we sold our land. Then how come we are still using it. Our representatives or the government people should explain that for us to understand what is exactly meant by this statement. Also, the allocation of land for reserves is ridiculous as far as I am concerned. Our people were Nomads, and moved considerable distances for hunting, fishing and trapping with the seasonal cycle. Our people were never meant to stay in one place known as reserves. If they do, then conflicts arise. One time this man went out off the reserve to cut a tree which was not available there close by. Naturally, he went a considerable distance to get that certain tree. He was told however, that he cannot cut that tree. That is why I cannot accept the concept of reserve systems.

As our people's land is being exploited, the only compromise I can see relevant on this issue is to keep on demanding for full compensations concerning land exploitation.

Going back earlier to the meetings I mentioned, there was talk that a general meeting was to be held before our representatives from various communities in the north went down south to discuss issues affecting our people. We hear now that our representatives are holding meetings down there without discussing these issues among themselves first in detail for the general public to understand basically what is taking place.

Yes, the last forty years that I can recall is the most prosperous in comparison with the way I feel things are going to take shape in the near future. Back then I was a very good goose caller. I am not able to call a goose for you now at this interview because at the moment I have a cold. I was in the States showing people down there how to make goose callers that sound like geese, ducks and some other fowls. They recorded when I called a goose and they would make a goose caller out of listening to the sounds I made to make the geese to come to their blinds. I stayed there for about seven weeks with a proprietor whom I worked for. The open season for hunting there was from November to January. I called geese for them in the Fall of 1978. The size of the area where I guided was ten square miles of five miles length and two miles in width. Their blinds consisted of plywood with a tarp as a cover and camouflage in one side. The proprietors were satisfied and happy for my working for them and with them.

The boss did not permit alcohol there. The emphasis was on pure enjoyment in goose hunting with the customers south of the border. The following fall, I was called up from the Ministry of Natural Resources office here in Moosonee, but I told them I could not go. Actually, I did not get paid as agreed upon in the first place so I ended up not going the second time. I admired and had great respect for the proprietor who was emphatic on limits of possession and he also demanded co-operation from his hunters only to shoot geese at close range in order to avoid just wounding the geese as much as possible. I noticed whistling swans, like the ones I used to see in the Hudson's Bay coast were flying around there too and like in the north, it was illegal to shoot them due to their number being almost extinct.

There was no consultation with the native people when alcohol was introduced in Moosonee. We must keep in mind and understand however, that Moosonee is not under the responsibility of the department (Department of Indian Affairs and Northern Development) and that is one reason why I can see consultation with the native people being overlooked.

Local government for the native people is the alternative, that I think will help the people to be able to help themselves and run their own businesses. Care must be taken not to speed up some things such as acquiring financial responsibility in the hands of local people. For, without careful preparation in running our own affairs financially, the plan will fail right from the start unless it is well-planned beforehand.

Members of Treaty #9 have consulted me on topics similar to this interview such as housing. I believe that subsidizing housing would help people in the northern communities. The high cost of material and inflation are factors that would make it almost impossible to own a house in Moosonee. When the low-rental housing project was finished, we knew that not all the people could stay in these buildings because there is high unemployment in this community. A few years ago, I was asked by a missionary Brother Gagnon, what I would think if a Senior Citizens' house were constructed. I was in full agreement but I suggested to the brother that a Seniors' residence should be built instead. This was eventually done but no matter which way was done it would have been more expensive to run individual senior houses as it is to run a residence where we are staying now. On top of the loss of running this large residence, vandalism has increased the costs in repairing broken glass doors. One way that I can suggest to combat vandalism is to have an individual in charge of this building, trained on how to combat effectively those vandals that destroy the property in this building.

The Careys are the people that trap in the Onakawana area. The young men are still trapping there. That is all I want to say about the proposed Onakawana Project that would have direct consequences to the people trapping there.

I have worked on the railway for at least ten years then I had to quit because of my leg which I injured outside of my line of work with the railway. I also worked for the Ministry of Natural Resources such as goose banding and clearing an Island (Charles Island) which was made into a park and is now used every summer for outdoor recreation. Recently, I had stopped wood carving because I was told that it is another source of income for me. I had intended to wood-carve to show young people, especially our grandsons how we had handicrafts. This is one thing I regret not being able to pursue my hobbies because that is, I am told, is the regulation, one of many while staying at this residence.

One time, there was a loan for three of us to do crafts but we decided later to send the money back because we were worried that we might lose the money which was passing through a middle man. If the three of us had the knowledge of financial business, we could have started facilities in this residence such as movies, bingo for our friends here. We had to send the money back to avoid complications if ever it was lost. This is the second time I moved to the residence. We are held responsible for trouble here including alcohol related incidents. We try calling the Police when we suspect trouble coming, but we realize they cannot do anything until a crime has been committed.

The sicknesses that were prevalent in the old days were pneumonia and starvation. Probably these new illnesses existed without the people knowing about them. For instance, my relatives in the north described animal sickness in as a case of a fox who displayed a drooling tongue inside somebody's tent. They did not know that the animal was sick when this person shot it. Later, when he went ice fishing, there was another fox who came to stand where he was ice fishing. Finally, he threw an axe at the fox who then ran away slowly. The animal must have been sick because this fox was unusually tame. These people once tried to hunt ducks by not using a shotgun. They used otter strings which they set up into a net among the marsh on the water where the ducks would be swimming. When it was time to lift the improvised net, they killed at least thirty ducks without firing a single shot. The strings mentioned above made from animal skins were used for trawling and pulling sleighs. Before guns were available, the animal bones were attached at an end of a pole. This spear was used to kill a mouse or a caribou in deep snow. Recently, an elderly lady killed a moose by axing the moose on the neck who was trying to cross a river. This lady had paddled up beside the moose in the river, then chopped the moose on the neck with her axe.

My grandmother told me incidents that she really witnessed such as the use of supernatural powers by shawans or medicine men. Her grandfather was an expert on these things. This was in the fall, he said to his people, that they were being chased and what was interpreted in his next statement, he said that phenomenon was breathing and he alone went out that night without any clothes on with just an axe. He had warned his people that is he should ever be defeated that they will hear him moaning in the wind. Later, he arrived in one place and people rushed out to see what he had brought. All they could see was these monstrous lips before them. He told his people that the other parts of this giant face were claimed by a white man. This puzzled his people for they have never heard of a whiteman before. Other older stories were passed on by this person to his generations. Another time, there was a sick old lady who needed medical help; this old man suggested two guns to be loaded and then to get shot at without giving specific instructions. Two guns blasted at the same time at him. "Ah!" he moaned, "you almost killed me, you should have shot me one at a time!" From that moment on the old lady recovered.

End of interview.

MRS. AGNES TOOKATE.

I am about sixty-five years old. Our way of life cannot be learned from just one person. Not one person can ever tell you that. There were hard times experienced in my youth. My mother used to trap or snare animals for us to eat and she also netted fish. During the depression, the worst symptoms people experienced were exposure, starvation and complete exhaustion. Considering what I went through in life, I can only reserve praise and gratitude for our government whom we must remember looks after many other people like you and I. I cannot hope to be treated any better than I am now. One must experience first before he can understand another person's problems. Schooling should be done right in the area for trapping, fishing and hunting. This would help young people to learn more about how their way of life was like in the past. Today, young people must be taught to respect their elders as in the old days. Abuse of alcohol has caused serious consequences even murder in this community. Welfare assistance is there if people wanted it. Alcohol, unfortunately, is also available. There should be heavy restrictions on alcohol for our people who cannot hold themselves responsible for drinking. Due to our lack of formal education, we senior citizens can not write to our government representatives on how much we appreciate those services that are being used beneficially by elders.

Lack of physical punishments for those who break property is what is behind the root of the problem. I recalled when discipline was necessary. In this case, a young person was punished and to carry out the punishment, his parents were ordered to carry it out. When his parents refused to carry out the punishment, they were punished themselves in front of the young person. But who also receives slashing after his parents. Now lack of this effective method of discipline for trouble making young people, is what keeps the problem persisting without a solution being resolved.

Jail systems and summons just do not work for our native people who get into trouble. They should be taught to respect property in our school systems. Lack of training or schooling in the environment is another problem.

Native people should not be treated unfairly or taken advantage of concerning land exploitation for they lived in the land before the arrival of the Europeans. Our natural resources in this land are exploited by white people but both of us, native and non-native must work together in order so that we can understand each other more.

Let me emphasize that these people can learn to live together like they do here in Moosonee. There has never been any serious problems concerning the two cultures here and that is nice to see. Therefore; young people of both cultures should be taught on subjects of conserving our land. This lack of communication can prevent future clashes that are sometimes not necessary at all.

End of interview.

WORKSHOP MARCH 15th and 16th, 1979.

The speakers of this workshop were Michael Patrick, Ralpheal Wabano and Emile Sackenev, elders of this community.

Discussion dealt on major enterprizes taking place north of the 50th parallel. Emphasis was on the people who live on this area by hunting, fishing and trapping. Concern was raised on the impacts this developments will have on social, economic and cultural values of the people of the north. The developments in question are Onakawana coal mine, water diversions, mineral explorations, Polar Gas Pipeline and the proposed Polar Bear Provincial Park. The speakers first of all extended their appreciation for Treaty #9 representatives who have helped them in the past in meetings that were held concerning native people. Co-operation in translating and interviewing for elders have produced encouragement and pride in the elders of this community and in other communities. This was emphasised by these elders as important in consultations dealing with issues affecting native people socially, economically and culturally.

Specific examples were demonstrated by these speakers whenever they referred to the drastic impacts of uncontrolled development. Grassy Narrows Reserve was cited in discussing mercury pollution.

The focal point of the problem lay in the lack of native consultations when these industrial developments are proposed according to these speakers.

EMILE SACKENEY.

Emile stressed that they hold the same views concerning impacts on social, economic and cultural values of native people. He also stated that workshops such as this must be put across to community members. The importance of such meetings for these discussions will not affect them as changes are taking place in this community.

Concerning High School students from Moosonee, he stated that native students should also be given financial support as they are being helped financially in Moose Factory. The department should consider this responsibility because of lack of employment opportunities available to the native people of Moosonee who cannot further their children's education.

Representatives should be selected to look after this situation. At this moment, he mentioned Joe Wabano or Tom Archibald as possible candidates for this undertaking. Legislation was recommended by him to combat this problem of students not being able to continue their education due to financial difficulties. He finds that native high school students in Moosonee are not taught effectively. For instance, he says that his grandsons are not able to translate materials for him when he asked them to do so. He blames this on the educational system.

He also mentioned that job opportunities for these students are given to students from outside this community. He stated that this should be investigated so summer students from here can find employment.

He criticized the system of policing in the community in this case dealing with females who are punished unjustly.

Concerning Ontario housing, he stated that the project manager for Ontario Housing should be responsible for maintenance and broken property. As a representative, he should be personally checking the houses. This aspect of housing is in much need for improvement because the occupants of these houses pay the same price, even though maintenance is needed, which is overlooked. The occupants should not be forced to pay for damages caused beyond their control.

Medical services also need to be improved for Moosonee and Moose Factory. He mentioned cases where people died in Moose Factory General Hospital that attributes to medical negligence. One example he mentioned was the change-over of doctors without advance notice during an operation which caused the life of one patient he knew from this community. He advocated that native consultation should be exercised in the case of dead patients granting their bodies for scientific research. He said that native people should be first explained to about these experiments that are carried out in the hospital. He went on to say that he had seen the drastic effects animals and fish have on the disruption of natural environment caused by industrial development.

RALPHAEL WABANO:

Ralphael showed his disappointment by the low turnout for this work shop for he said that what is being discussed here will affect all native people present and future in their communities. Encouragement is one factor he emphasised for all community members to fully participate in these discussions about issues facing native people today.

He also expressed disappointment in school enrollment of native students. He particularly disagreed with the present educational system where non-natives are teaching native students values that the teachers themselves do not know about. This system whereby native teachers teach non-natives values will certainly be opposed by non-natives he said. He went on to say that summer programs should be funded to teach the students important values such as respect for property and honesty in coping with realities of life.

Native language should be legislated, he said, in the schools. These recommendations must be constantly repeated until they are accepted as priorities in native education in the north.

Cultural values should be legislated in similar manner so they are legislated in southern communities. These social values are to be held in equal importance with outside cultural values.

He stated that a community like Moosonee should have recreational facilities for we never hear of funds running out or exhausted in southern communities. Young people in Moosonee should enjoy this opportunity as young people are enjoying it in southern communities. This fund program in sports and fitness should be available also to northern communities.

Native consultation should be stressed he said in the court system. It is imperative that native representatives or para-legal personnel of native background is available at all times in juvenile courts.

Traditional ways, according to him have been passed from generation to generation. This should be emphasised in child-rearing for stronger family structure. Respect should be extended to the elder's advice concerning young people of northern communities. In school, student allowances should be reviewed. Extended family system of native people lack financial input to sponsor their children to continue and further their education. Lack of this financial input along with discontinued student allowance have further aggravated this problem. Lack of employment opportunities prevents families from sponsoring their children to continue in their schooling. He talked about speaking engagements he had in Timmins in addressing to the native high school students. He emphasised cultural value to them particularly their language. He also mentioned stressing strong family structure and encouraging cultural values which are important as they are growing up physically and mentally. In this field, there are many translators and interpreters needed.

He also put emphasis on native folklore and legends to be revived in school curriculums. Integration of cultural values of both cultures should be stressed as changes are taking place.

As a conclusion, he expressed his appreciation for the interviews that were done by the Wetamakawin - to inform project. This, he concluded, was encouraging to see. The main points he stressed were cultural, social and economic issues. He then continued to mention other activities in the community that need further investigation or improvement. One is the proposed Polar Bear Provincial Park where strong native participation to get our ideas across especially our aboriginal rights inside this park such as hunting, fishing and trapping. People, he said, in this area should be granted freedom concerning their traditional way of life.

Another problem that needs investigation is the setting up of notices in Senior Residence after New Years of 1979 where handicrafts done by the seniors were discouraged from continuing this type of hobby. Now the elders have no place to make their crafts for the benefit of native young people. He proposed to have funds available for this project in Moosonee. Previous funds for this project created problems due to an error in translating personnel. This fund was placed in the Moosonee bank for two years. Finally, last fall, we asked that this fund be sent back because we were worried it would be mis-handled. A lady tried for another similar fund but she encountered difficulty that we anticipated. Funds for this Moosonee community should be started concerning these kinds of projects.

He described about the effects of water diversions. Since he lived by trapping, hunting and fishing for the most part of his life, he mentioned of beavers building dams which flood surrounding areas and forming stilled water. This he said, affects fish and wildlife. One can predict how drastic impacts these manmade diversions would do to adjacent northern communities. Most of these communities are located along the coastal areas of Hudson's Bay and James Bay. He also recommended that the use of insecticides in northern communities be banned altogether. These destroy animals such as rabbits and birds such as grouse. Plant life is also affected he said.

Additional comments were made by Emile Sackney concerning basic issues affecting native people.

The proposed Polar Bear Provincial Park was the first time he heard about this in this interview. He also suggested ways to prevent mis-handling of funds. The main problem was that the three of them entrusted for this fund in craftmaking is that all three of them cannot speak English.

He said he had never been helped financially by the Department (D.I.A.N.D.) even though his two houses burnt down ever since he moved to Moosonee. The cost of houses (\$9,000.00) is way beyond his income. He also emphasised the cultural way of life to be pursued by native people as much as possible. He felt that lack of government interest in those meetings have not solved the problems facing native people.

He stated that the introduction of the railway caused land clearing which affected the environment. Tags on fish and leg banding and neck bands as well of fowls is not in agreement with him because he said that he witnessed these fish and fowl dying as a result of this practice by the Ministry of Natural Resources. Southern people he observed, take advantage of laws legislated for their own benefit. Also he stated that in Moosonee dogs owned by native people have been taken away by dog catchers and the dogs owned by non-native people were left to run astray. The department (D.I.A.N.D.) no longer accepts responsibility concerning native people under the Indian Act for the provision of medicine and job opportunities. This, he stated has led people to be totally dependent on welfare assistance which is easily available for anybody and which in the long run, does not serve any purpose for the native people.

He also mentioned that the water well which he found to be inefficient due to reluctance of workers to report it to their boss. The water well is a serious health hazard according to him.

He commented on the fur handling demonstrated by the Ministry of Natural Resources is ridiculous. He said that native people have for a long time, took pride in preparing furs, putting as much care as possible. He also informed the people that it is only recently that the prices for pelts have increased.

Finally, he described his formal education which consisted of heavy religious training and hard work which was labour. Along with these hardships, the depression years further aggravated his struggle to survive.

End of interview.

MICHAEL PATRICK:

He stressed that more native curriculums should be taught in the local schools. Representatives such as Tom Archibald of Moosonee along with the help of translators or interpreters should speak to native students and have discussions on education with other schools concerning native education for this community. He also stated that native language should be emphasized in local education and integration of both native and non-native cultural values should be taught on an equal basis. At present, due to this lack of integration of values in schools, young people have to turn to their parents for help in cultural learning. Integration of both cultural values in local schools would be one alternative to solve this educational problems for native young people.

One recommendation would be to ~~teach~~ teach native students traditional as well as non-native values that will help them to be independent as they grow up. Another way would be to make available the programs by Ontario and Federal governments such as Public Works for summer students of this community. Cultural lifeskills should be encouraged or integrated in these programs he said. Cultural workshops, he continued, could also benefit native students especially during the summer months. Meetings should be participated by the local people in their communities. This way, they will learn more what is going on and what is available to them.

He emphasized that concerning health, priority in saving people's lives should be practiced by doctors. People he said, should be consulted first concerning new methods for their specific medical problems.

Lack of translators in the Moose Factory General Hospital for elder patients have resulted in serious consequences. He said, in the distribution of drugs and medication. Some doctors cannot diagnose patients due to the lack of communication between the patient and the doctor because the patient cannot tell the doctor what is exactly wrong with them without the help of an interpreter.

He advised that conflicts of interest in major issues with Treaty #9 organization should be avoided as much as possible.

Drinking problems faced by the natives, he said, is first of all, the responsibility of these individuals. Furthermore; native consultation should been made available concerning alcohol legislation in this community. From his personal experience, he cited cases where alcohol-related accidents happened where native communities are in close proximity with non-native communities. He reported that fatal accidents have occurred since interest in local legislations by community members is not recognized by southern community members who make their own legislations in northern communities for their own benefit with complete disregard for local people that live in these communities. He suggested that laws legislated for local communities concerning alcohol abuse would eliminate this problem substantially.

He said, people then should be made aware of these laws for their own benefit.

No matter how bleak the future may look concerning native people, we are optimistic in our outlook for we are encouraged in seeing young people trying to help themselves. A workshop such as this one set up by young people is good to see. We, elders he concluded believe that young people can solve their problems when they take this kind of attitude.

Additional comments he made concerned the following issues; native people practiced conservation for centuries. Daily dependence for natural environment was a priority major corporations complained of financial compensations refused by native people. Differences in culture is the cause of this problem. He stressed that water diversions are disadvantages to the native people. Dirty waters affect plants depended by animals as well as survival for man. He described his experience in the forty years he spent trapping, fishing and hunting in living off the land. Nowadays, he said, some communities are not allowed to drink water because it is poisonous. A case in point was the Grassy Narrows Reserve, other communities he said are starting to experience this drastic aspect of development.

The proposed Polar Bear Provincial Park was the next item he mentioned. This is in the Winisk region. At first, he said Cape Henrietta was the first proposal mentioned by the Ministry of Natural Resources to the local people. The understanding is that native people's aboriginal rights such as hunting, fishing and trapping will be respected within this proposed park. Later, he observed there was no native consultation by the agencies concerning the extension being proposed for the Polar Bear Provincial Park. There was understanding between the local people and the Ministry of Natural Resources personnel in a proposal against the use of vehicles in the park. Now, this is not being followed because the park is to be a modern park and not a primitive park as first proposed to the people.

Local education, he commented, would benefit young people in northern communities. Specific needs of local communities should be dealt with first he advised. The present plans now in existence for native education, does not conform to the needs of local young people. He mentioned that he received formal education in his younger days. He stated that he was not against job opportunities. To him, along with other elders southern invasion was inevitable. His education consisted of forty years experience of living off the land. Legislative laws in northern communities have caused local people to depend totally on welfare assistance by government which as a result, eventually led some to starvation due to the fact that these native people exchanged these promises by government for their livelihood in the natural environment. He also stated that geographical mapping created problems for native people. There was no consultation of what would happen to natives being separated when provinces such as Manitoba, Ontario and Quebec were set up for confederation.

Concerning Treaty #9, in 1905, he informed people that some northern native people were not paid their treaty money. Northern residents had to move south looking for financial help from the department of Northern Affairs and Northern Development. The reason given for not receiving their treaty money was that these people left their birthplace and this resulted in losing their status as Indians. He concluded by saying that this should be investigated in cases of native people losing their status just by moving in order to survive.

End of interview.

Our research also included students of the various schools of Moosonee and Moose River Crossing. We felt it was important to include these young people since they will be the future adults and leaders of our community.

The following pages are comments and ideas from students of Northern Lights Secondary School, Moosonee Public School, Bishop Belleau School and Moose River Public School.

MOOSONEE PUBLIC SCHOOL:

I do not like drunken people because they miss work. I would like to see more recreation.

I would like to see more animals alive. The animals are going away from here because people are cutting down trees.

I would like to see more recreation, more safety laws, and a hospital built in Moosonee. I would like to see more stores and more t.v. channels.

I don't like to see things recked up in town because when tourists come they'll have nothing to see except recked things. I would like to see a nice clean town with no garbage lying around and no drunks.

I don't want people to come here to pollute the water because I want clean water for swimming.

I don't like it when people drink all the time. I think there should be more to do.

I think there should be more recreation and there should an arena.

In Moosonee I don't like drunks, people throwing trash around the streets, stores with high prices.

I would like to see more recreation activities such as football, soccer, baseball and basketball. We should have a movie theatre with better seats than now. The O.N.R. cars should be improved and their prices should be put lower. The Highway Act should be enforced because of reckless driving here.

There should a sewing club for girls, girl guides for older girls. For boys there should be something like a woodwork shop. There should another corner store.

I want more recreation, Stray dogs to be shot, someone to help people who cannot stop drinking, stores with better clothing, prices of food to go down, and more jobs.

I would like to see a hospital in Moosonee and the liquor store should be closed.

I want to see more hockey and a new arena so we could produce good hockey players.

I would like to see more recreation for kids in the summer. Other things like hunting, fishing, living off the land should be taught to kids who don't get a chance to go out with someone in the bush.

I wish there was a place where we could go for games, bingos etc. I want more recreation for children.

I would like to see more jobs and little kids to stop smoking.

MOOSONEE PUBLIC SCHOOL:

I would like to see more sports in Moosonee, besides curling and hockey.
I would like to see better roads and better bridges and no garbage on the streets. It would be nice to have a hospital in Moosonee and more television channels and a theatre.

I would like more recreational activities and more channels on t.v.
I would not like to see our wildlife and forests ruined. I hope our rivers and our air don't get polluted.

I would like to see the liquor store closed because people who are drinking don't look after their kids and many deaths occur because of drinking.
I'd like to see kids hunting without getting stopped by Natural Resources.
We should have a holiday when geese migrate.

I would like to see more recreation for children in the evenings.

I want to see more recreation for children and a hospital in Moosonee.
I would like people in Moosonee to stop drinking.

I would like to have people to stop drinking.

I want more sports for kids.

I wish people would not do bad things like stealing. I would like to see the liquor store closed permanently because right now there are too many drunkards.

I would like to know more about Onakawana and what it is. I would also like to see more recreation for young people. I want to see more support from schools, clubs and local organizations for year round activities for children. More help is needed for problem drinkers. I wish our culture and traditions were revived in the schools by Native Studies on the James Bay Crees and other tribes.

I would not like to see pollution in Moosonee and I would like to see the liquor store closed.

Help is needed to stop drinking. I would like to see more space for animals not only towns and cities. I don't like pollution and contamination.

We don't like to see people from down south coming up here to pollute our water and air and destroying our hunting areas. I would like to see our animals such as geese, moose, ducks etc. have good places to nest and live.

I don't like people always drinking and children should not be sent to training schools.

Instead of people destroying land they should try to preserve it by not polluting.

BISHOP BELLEAU SCHOOL (Elementary):

I like to go hunting with my dad. I like watching him shoot the geese.

Then we have lots to eat.

I like going fishing with my father and my brother. I shot two geese once. We ate the geese when we got home.

With my father and my brothers, I killed one goose. I would like very much to go hunting when I grow up.

We go hunting up the river and I like fishing. I am going to hunt moose when I grow up.

I like to go hunting with my father. I like to hunt deer and moose.

When I grow up I'd like to ride in a boat out on the river and I'd fish with my brother and my friends.

I would like more sports like swimming, more hockey and playing basketball.

I would like to see games for girls and boys because right now the older people have most of the games. There shouldn't be lots of drunk people because boys and girls are scared of them.

I would like to see more for girls like ringette or girl guides or disco dancing for kids. Schools should have mixed teams and go out for tournaments.

I would like to have basketball and baseball and broomball for boys and girls. They should have more entertainment for children.

I don't like it in Moosonee when teenagers get taken away from their parents and go to training school down south,

I would like to see a new hockey rink and artificial ice.

I would like to see more dances just for younger people because when they have dances for adults, they drink and they fight. When adults drink and smoke, children copy them.

The problem in Moosonee is people drink too much and they may have accidents with guns. I think that there should be a traffic act in Moosonee because I don't think that little kids should be driving ski-doo's.

I think that we should have a better ambulance service.

It is bad to have teenagers drinking. Also the policemen are slow and don't come right away when you phone them.

BISHOP BELLEAU SCHOOL (Elementary):

I don't like to see people stealing because if they get caught they would be in a lot of trouble.

I would like to see sports and events happening. Especially in the yearly Carnival.

In Moosonee and Moose Factory area there has been several murders. These murders have been caused by drinking and fighting. If we solve the drinking problem, we would have the number of murders start to desolve.

Reckless driving is especially happening around here. I should think they should have licences before somebody gets hurt badly in an accident. And I don't think they should drive while they are drinking.

Guns can be used when you are over 16 but some kids use guns when they are 12 - 14 yrs old. Children shouldn't use guns because they might point at each other or people and accidently squeeze the trigger.

NORTHERN LIGHTS SECONDARY SCHOOL:

We should have the right to work in the same places as white people like in the post office, stores and in cities. We should have a place for teenagers to hang out. I think people should see more of their own culture like having pow-wows and the older people would be happy.

We should have more jobs so we can have a better future. This would stop the young people from leaving the community to look for jobs down south. There should be more courses offered at the high school that would help the community like electronics, mechanical, engineering courses. We should have an arena.

There should be more courses to train people such as heavy equipment, carpentry, welding etc. We should have better facilities such as ambulance and more job opportunities and more sports facilities.

I would like to see more workers cleaning up the garbage and ditches. People from the community should be able to work in the local offices because most of them go down south to look for jobs. I think our own people should run things like the bank, Manpower because it is not fair to have people from down south to work up here.

I think that the dominant society will soon take over the lives of native people. We cannot let this happen.

We need more people from our community to be teachers, bank managers, because it's mostly white people who come to work here. Indians know the native languages and it would be easier for people who don't speak English to get along.

I would like to see better communications between cultural groups. I think Onakawana would be an improvement in people's lifestyles. It will upgrade with better income.

There should be a road built to Moosonee from the south. There should also be more entertainment for teenagers.

I want better high school facilities.

There should be more part time jobs for students. There should be better delivery services from school and home. We should have better residence facilities.

There should be controlled development and more local employment. There should be better recreation facilities and cable television. I would like to see a highway built to Moosonee.

NORTHERN LIGHTS SECONDARY SCHOOL:

I think that the old way of life was the best way to live and I believe that it should live on. Indian people seemed to be a lot closer and helped each other.. They were also in good health and drinking was not introduced until white men came. Development in the north should be left alone because the influence of white men would ruin the Indian way of life. Schools should be built right on reserves so Indian students would not have to leave their families and way of life. There should be more recreational events for natives so young people would stay out of trouble. Drinking should be banned from Indian communities so they'd be better off money-wise and health-wise. Indians should have licences to drive all types of vehicles on Indian communities.

There should be more recreation for young people. The police force should be improved on reserves. Kids who are on probation with the law should be helped by their own people. There should be an Alcohol and Drug Abuse Centre on Indian reserves.

There should be more recreation and more job opportunities on reserves

I would like to see better recreation facilities like a big arena.

The high school should be under one roof instead of three separate buildings.

They should have the roads paved so it would be safe. There should be a recreation hall like a YMCA where people can keep occupied. There should be more summer jobs for students. The high school facilities should be improved and put in one big building.

I would like to see steady controlled development and more employment for native people. There should be student employment programs. There should be a conservation program for protection against pollution and protection for wildlife.

Transportation costs should be lowered. Financial support for non-registered Indians should be emphasized. There should be more job opportunities. I would like to train as a pilot up here.

There should be better communications between culture groups. What worries me most is no jobs when I'm finished school. I think Onakawana would be good for jobs for people around here.

I would suggest more workshops to train people in certain skills. There should be recreation facilities like a pool hall and a drop-in centre. We could set up fund raising activities for these.

There should be more recreational activities and more for young people to do. There should be more job opportunities.

We should have a drop-in centre to keep people out of trouble.

There should be wild meat sold in local stores.

NORTHERN LIGHTS SECONDARY SCHOOL:

There should be a centre or a school to train natives for jobs needed at Onakawana.

There should be more places to go at night, like a pool hall, recreation halls, and movies.

We need an arena badly. We should improve civil servant jobs like teachers and police. There should be a place for young people to go at nights.

Make better school facilities and hire native teachers only. Native students should be taught by their own people. Have a drop-in centre and more job opportunities. I am concerned about the old age home because of the water facilities.

The police should not have a right to kill dogs.

I would like to see more recreational centres with adequate toilet facilities. I want better roads.

There should be more job opportunities and more for job training. They should improve the high school courses. I don't know what I'm going to do when I leave this school because it does not prepare me for anything.

When Onakawana opens maybe we can get decent jobs. I want to see more recreation halls.

There should be more development to create more jobs because of the high unemployment rate.

There should be more recreational activities.

We need a new arena so there'll be more activity between Moosonee and Moose Factory. There should be a grade 13 course for people in our school. I would like to see more clubs like judo, karate, soccer etc.

I would like to see better housing in both communities and a hospital built in Moosonee and a theatre in both communities.

Recreation for students of all ages is needed badly. Liquor should be banned.

There should be more things for young people to do.

Moose Factory should have traffic rules.

There should be more recreation for teenagers and that would probably cut down the teenage drinking problem. Bootleggers in town should be cut down.

NORTHERN LIGHTS SECONDARY SCHOOL:

More recreation for students is needed and more control over children drinking. There should be traffic rules to cut down on accidents.

There should be more recreational activities and more sports competition between Moose Factory and Moosonee.

There should be more community involvement in getting recreational things for young people.

I would like to see less drinking and more recreational activities. There should be social gatherings between Moose Factory and Moosonee. I would like a better high school with native teachers.

The roads should be improved and this would provide more jobs at the same time.

There must be jobs and more training if we want a good place to live. This would keep people from drinking. We should have better recreation facilities and people to train children in different kinds of sports.. We definitely need a drop-in centre for young people to go.

We need courses to train people after highschool because I don't know what to do after high school.

Homes of old people should be improved because I think that they should be taken care of. We should have a baseball league and different clubs for kids. Traditional ways should be taught to children so our culture will not die. I wish there were more pow-wows and native gatherings.

There should be a better ambulance service in Moosonee and drinking should be heavily fined by the police.

There should be more good job opportunities because I don't want to be a cleaning woman when I finish school.

More summer jobs are needed and we should have more pow-wows. It'll be good to have our people united every year.

I would like to see more jobs but I would not like to see a road from Onakawana built to Moosonee. I want to see the liquor store closed and more recreation for kids and even adults. We should have streetlights.

I would like to go back to the old ways.

Better houses and more jobs are needed. Children should be counselled about drinking at an early age . We need a better sewage system.

NORTHERN LIGHTS SECONDARY SCHOOL:

I think people should respect each other and their property and the community itself. There should more things for kids to do. recreation programmes are needed to keep people occupied. Children should be encouraged by their parents to stay in school. We need educated Indians. to take over our own community.

We should have ou own people working in the bank, stores and schools.

People in this area must be aware of their own culture so they can pass it on their kids. Times have changed and we must adjust but we don't have to give up our culture to do that,

Services like hospital, dental, schools should be improved. Alcohol is a mojar problem and this so because people don't have jobs. They feel social pressures and turn to drinking for relief. If they are helped Moosonee will be a better place to live.

Why should out-of-town people be allowed to come here and take our jobs.? There should be more job training to prevent this form continuing. Natives can be trained to be probation officers, teachers, doctors and social service workers most of all. There should more control over liquor in our community. The high school should be improved so we will be prepared to take on good jobs. Why can't native people be 'big shots'?

I think that trapping should be revived fully. Little children should learn of its importance to survive. Maybe commercial fishing could be a possibility and provide jobs for people in this area. Tourism should provide more jobs fornatives.

We should have some sort of zoo in Moosonee for tourists. This would attract more tourists.

We need more jobs to assure us of a better future. If young people have to leave to find jobs the skills they have will never be able to be used to improve the community. We should all fund raise for an arena altogether.

I wish that there were more jobs and less drinking. The liquor store should be closed permanently.

MOOSE RIVER Public School:

Communication and transportation are what I think should be improved. Also there are the recreation aspects. A skating rink in the winter which in the summer could be used for broomball would be a great asset in community fun. A baseball field could easily be built if the right tools and supplies were available. A safe swimming area could be made by dredging.

As for Communication the phones aren't always operatable so aham radio would be great if the government would train a person and give him a licence.

Transportation would be improved if a helicopter or plane would always be ready for emergencies. A water pump for fires would be very useful and could be used for flooding the skating rink in the winter also.

I thind any of these would improve the proud stature of the community.

NORTHERN LIGHTS

The students suggestions were mostly concerned on having a better community for themselves. Various topics ranged from the social life, to the needs of a better economy-base for their future.

Statement in re-vitalizing their culture was brought up, to the extent in learning their own ways. Like, having a culture school to practice or expand the field of trapping, hunting and fishing. Culture value was also emphasized in learning the philosophy of the people in the James Bay Lowlands.

Services surrounding the life or death of a person was greatly commented on. The ambulance and fire department was the subject of the poor quality performance received by the people. In conjunction with services, the fact that there isn't a native speaking person serving in the bank, for the people who don't speak the English language.

Future development was put forth by various students saying that it should be limited process until the community can handle certain skills needed for the Onakawana Project. Instead of having outsiders taking what is rightfully our needs for the Dominant Society. Having help for local residents in up-grading facilities to promote more income from the tourism that come to the area.

MOOSONEE PUBLIC SCHOOL

&

BISHOP BELLEAU SCHOOL

Small workshops were attended by classes ranging from grade fours to eights. In each class, their comments on writing and pictures mostly went in the direction of recreation. The female audience expressed their concern on the fact that the activities in the community were mostly for the males. After school, the students do have the opportunity to participate in events sponsored by the school. After five o'clock, activities slow down, relating to boredom. This creates more problems for the residents and students because of lack of recreation facilities in their community.

The social awareness made by the students was in view to the trouble based on alcohol abuse. Concerns were applied to the accidents that happened, indirectly or directly. This may affect their lives as the people are trying to better themselves for a better future. Alcohol abuse affects the family as well as the community.

A better part of the workshop results, was to put outdoor activities with peers and parents. In conjunction with the activities, hunting and fishing was greatly expressed. They like these culture activities but, want to see it continued for their generation and future generations.

Royal Commission On The Northern Environment

Workshop Report

The comments made by various speakers for this workshop of March 15 and 16th are mentioned in another category of this brief. Those speakers are some of the Senior Members of Moosonee Community. They are Micheal Patrick, Emile Sackaney and Ralpheal Wabano. The speakers for the Grand Council Treaty #9 Organization were not available for this workshop due to other pressing engagements beyond their control.

For each workshop, Video Tapes were shown to the Local Residents that came to these discussions. The Video Tapes borrowed from the Ojibway and Cree Resource Centre at Timmins were :

HVC - 105 - Cree Ways

AVC - 108 - Starblanket

BVC - 106 - Northern Development

DVC - 100 - Nishnawbe - Aski

BYC - 100 - This Land

The Cree Ways is a film about training young people how to appreciate things from nature and how to survive and live in the Natural Environment as practised by their ancestors. This film clearly illustrates one of the basic prerequisites for Native Education of young people in various Northern Communities.

The film dealing with a Saskatchewan Reserve and Noel Starblanket as Chief depicted to local people of this Community an entirely different geographical Reserve location with the same problems the local people here are experiencing.

The film entitled Northern Development showed sparingly the proposed major projects taking place North of the 50th parallel. This film, however, only runs about ten minutes and this, we felt, was not a through depiction of what major enterprises proposed for the North was all about. Other explanation for this short film was that it was probably broken. The film on Nishnawbe - Aski - The People and the Land^{was} in the James Bay Area and other Communities inland. It also showed how people in these isolated Communities approached changes taking place in their Communities as a result of Major Developments. Finally, the film entitled This Land Depicted Native People that depended on Rice Harvesting for livelihood. The local residents enjoyed viewing this tape due to the fact that their livelihood in the past, if not today, mostly depended on hunting, fishing and trapping in respective seasons.

There were immediate responses after these films were shown when we asked the local residents if they had any comments, suggestions or concerns to make for Moosonee Community. As mentioned before, their comments are stated in another category of this brief.

March 8, 1979.

Wanipako Eyiweots,
James Bay Cree Society,
Box 374,
Moose Factory, Ontario.

TO THE GENERAL PUBLIC

WORKSHOPS March 15 - 16, 1979.

PROJECT: Wetamakawin - to inform.

PLACE: James Bay ^{E. Education Centre} ~~Cree Society~~, Cafeteria.

TIME: Thursday, March 15th at 1 p.m. - 5 p.m.
7 p.m. - 9 p.m.

Friday, March 16th at 10 a.m. - 1 p.m.
2 p.m. - 4:30 p.m.

SUBJECT: Royal Commission on the Northern Environment.

The public is invited to attend this workshop and participate by expressing their views on community needs; northern development; cultural values; social issues; and self-awareness.

There will be guest speakers, films, open group discussions, briefs by various community members and displays by the community research team.

The last Commission in the north was in 1905 which resulted in an agreement between the Government of Canada and the people of Nashnawbe-ski, known as Treaty #9.

Changes, both good and bad have taken place in most aspects of living ever since. NOW is the time to speak because we may never have this opportunity in our lifetime.

Whatever suggestions, concerns, and recommendations made in this workshop will affect the lives of our children and their children in the years to come.

Refreshments of coffee, tea and bannock will be served.

AC/ef

Abraham Chookomoolin,
Research Co-ordinator,
James Bay Cree Society.

The following 7 pages consist of a general conclusion of our project. It is the general conclusion of the views of local people of Moosonee.

The economy-base of Moosonee is structured by limited employment, thus relating to high enrollment in welfare and aid from unemployment insurance. Dependants on handouts and lack of work results in a high abuse around alcohol in the community. The misconception of southern views of the people north of the 50th, are words like lazy, drunken Indian, welfare bums. But, this is not so, before the coming of the Dominant Society, we were once proud people living from the land and respecting it. It was our mother and it gave us life.

Today, we are caught in between our culture and a push button society, we will never be the brown white-man, because of our culture towards the land. One comment was made towards this position of the people was by a student of Northern Lights Secondary School.

"The people of this area, must be aware of their past culture, as well as what the future holds for them. So they can fully understand what is going on around them and make the change as easily and successfully as they can. Everyone has to admit that the times have changed and are still changing. If an effort is made to let the people know what is going on, and to help them adjust, it may solve many problems and clear up alot of questions."

With respect for our culture, we are not against development, but it must be controlled because of results of past development, primarily in the south, eg., water, air, and, land pollution.

The grounds our forefathers walked on in yesteryears is still the same, but time has changed, leaving us with no identity. This was taking away by the dominant society in the name of process. Today, our young people have a bit more of a chance in creating a future for themselves, if given a chance. Our culture flows strong in the bloods of the people but to practice it is hard with outside influence. What we need is a place where our culture structure is solid and taught to our children.

Everyone thinks about today, but the following days are not that far away. Controlled development must consider the days ahead too. We, the people, would like to continue with what was past down to us, with regards to hunting, fishing, and trapping.

The number of employable residents in Moosonee exceed the number of employment opportunities. One of the major factors for lack of employment is the geographical location of the community from economy-base communities of southern Ontario. The young people do approach the south, but find it difficult to adapt to the work force because of improper training. Within a small period of time, a large percentage do come back to their hometown.

A number of professional skilled transcends have more opportunities put before them in the needed workforce in the area. Thus, relating to labour and some semi-skilled trades in the community characterized by low income with the high cost of living. The cause of the high cost of living is due to the location of the community.

We do have a problem in the employment area, due to the fact that younger adults haven't the opportunities, compared to the competitors in the south, on proper training and apprenticeship. This holds down one from expanding one's career, thus leaving him in the field of labour work or part semi-skill tradesman.

One of Moosonee's economical subsistence depends heavily on tourism. Ontario Northland Railway promotes tourism by summer excursions in the summer months by the Polar Bear Express.

Water Taxi service between Moosonee and Moose Factory is one seasonal employment that is supplement for local people who trap and hunt during the year.

Concerns were put forth on the treatment received by the Unemployment Insurance Aid. Expressing views were made by the people, on the long periods of waiting for support for the social welfare of their families. The money is needed now not a couple of weeks, or months later. The problem arises in the red tape involved. The office in Moosonee goes through Timmins then down to Bellview. Along the line causes many infractions which could be solved easily by Moosonee having direct services to Bellview.

Moosonee, today, lacks the spirit of yester-years when involvement was high among the people. Today, due to lack of recreation facilities, the community has led to social disruptions. With little facilities available in the field of recreation, interest is illustrated by their perserverance to combat boredom and stay away from trouble. If proper arrangements were made to the residents, the community has a whale would benefit and, maybe, social attitudes would change also.

You can see the result today which is the cause of lack of programs and facilities in Moosonee. No participation puts the adolescent on the streets thus relating to high vandalism and other felonies. Among the disruptions, alcohol plays a major role relating to the crimes that take place.

We have two worthwhile programs working, hockey and baseball. Hockey goes to the senior and junior men, but only with weather permitted. Baseball is limited to senior women and men. For younger children, they are OUT of organized activities

If programs and facilities were made available, we could see more activities open for the youths. With involvement, attitudes could change a person, physically as well and mentally.

The problems with young people cannot be blamed upon them or their parents but, because of lack of recreation activities. Funds on sports and fitness should be extended, not just to communities south the 50th, but also to northern communities. Economy based communities demand recreation in which to help its member avoid emotional stress. The people of the north undergoing this phase are no exception. This is one aspect, the people will accommodate with pride and enthusiasm. Native personnel should be selected to work in the field of recreation. This way, they would know what is needed in various communities since they would be familiar with their own environment.

Royal Commission On The Northern Environment

The categories reported in this section cover topics that were discussed during the interviews with the Senior Citizens of Moosonee, Public School, Bishop Belleau School, Moose River Public School and Moosonee Northern Lights Secondary School. The following are the main topics discussed:

Education :

There is strong recommendation for Native control of Education for Local Communities. Changes in formal education approaches are required. The main emphasis is on Cultural Values that are relevant to Native Communities. The students interviewed from the various schools requested introduction of variety of subjects in their schools. The majority of the students and Senior Citizens agreed this would help in Student Enrollments which in most cases is very low due to lack of more subjects available to the local Communities.

Services :

Community services for Moosonee calls for improvement. Such as faster ambulance service and better policing approaches to the needs of this Community. Recreational facilities are needed as the Community adjusts itself to changes taking place in the Community. Both contemporary and traditional sports are demanded by this Community in order to adapt to the changing environment. Concerning housing new approaches were recommended that would be conducive to specific Northern needs in materials used for construction and renovations.

Recommendations were also suggested concerning the Treaty with Nishnawbe - Aski ~~people~~ that further investigations be made dealing with fishing, hunting and trapping as well as medicine, education and land claims. These issues were considered as the main priorities that the Royal Commission on the Northern Environment must ~~first~~ ~~settle~~ settle with the Tripartite Representatives. Also further study was requested on the Indian Act concerning the Department of Indian Affairs and Northern Development's financial responsibility for the Native People. There were also concerns being raised for Native consultations on Medical Practises especially scientific experiments with local patients at the Moose Factory General Hospital. e.g. patients being asked to donate parts of their bodies for medical research.

Social problems were the most ~~mentioned~~ mentioned by the local residents throughout the interview. One approach they suggested to combat these problems was the revival of Cultural Values to Native Young People. Changes in the Court system were also suggested so that specific legal problems can be dealt with in a more relevant way.

The most important issue that the Senior Citizens thought they observed for this Community was the lack of employment. This was also mentioned by some students interviewed particularly the high school students. There was great demand for Natives to be hired in their Communities instead of workers from outside the ~~of~~ Communities. The only jobs available to the ~~permanant~~ permanent local residents, They felt, were mostly labour jobs.

There are other interview tapes that are, at the moment, not compiled yet until an extension for this project known as Wetamakawin - to inform - is approved. If it is approved we wish to finish the whole project by continuing it sometimes in June of this summer along with the help of High School Students who are from this area. We felt that half of this project should be done in the winter time and the other half in the summer when the trappers and students who are away from this Community will be back during their vacations in the summer time.

Also, other Communities members in the middle age category were not available for this interview due to their involvement in working. A summer project of this kind was, therefore felt an appropriate approach to reach as many Grass Roots personnel as much is possible.

Finally, we wish to thank the Royal Commission people for making this project for as possible and hope to continue it during the summer if the extension for this project is approved. The first assignment of this proposed project for this summer will be to compile the rest of the interview tapes which are both in English and Cree for presentation.

